> Between friends who visit one another or who meet on a path, this may amount to little more than proferring an areca nut or piece of tobacco, much as we might offer a cigarette, but with a more definite expectation that it will be done. If the purpose of the visit is a little more serious, or if it is to be extended, the gift may be of food, and certainly a host will offer meals....

He further stresses that such small transactions may be as central to the economy as the more complex ceremonialised institutions involving reciprocal exchange. Simply because such transactions and associated activities are of a moral rather than a mechanical nature and incorporate notions of social status, they cannot properly be distinguished from strictly 'productive' enterprise.

In Sivepe time devoted to fulfilling social obligations is divided almost equally between the three categories of death (mourning), 1.1 hours, other ceremonial (feasting, farewell parties, etc.), 1.0 hours, and informal visiting, 1.2 hours per man-week.

While the pattern of visiting varies little from week to week, the more formal activities only occur irregularly. Only one death, that of a child, was recorded within the sample during the survey, but various people were involved in the deaths of four kinsmen resident elsewhere.

The duration of mourning seems to vary in relation to the physical and social distances separating the mourned from the mourners as well as according to the status of the deceased. In the case of the child's death, 90 per cent (all but four members) of the sample participated, together with a large number of clansmen from other villages and most of the third clan represented in Sivepe. The sample members mourned continuously for an average of 11 hours each, this being terminated by a church service on the mission station. In fact, all the mourning during period I fell in four weeks, an average of 5.5 hours per man-week being recorded for these weeks.

The time devoted to other ceremonial activities can be subdivided into four categories, the relative importance of which reflects the nature of social change among the inland Orokaiva. 'Parties' account for 38 per cent of the time so spent. These are normally held at the departure or return of kinsmen in paid employment or to mark 'birthdays' and are invariably characterised by the sale of plates of food and liquor and by western-style dancing to guitar groups.[1] Another 30 per cent of the time is devoted to traditional

[1] The term 'party' is in current usage in Orokaiva and other New Guinea languages. For a detailed description of one such event, see Crocombe 1966.

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Although without access to a shotgun, Palminus spends even more time in hunting than Linton (98 per cent of the 9.1 hours devoted to other subsistence food production). Guitar parties account for over half the time spent on social obligations and, while they normally appeal primarily to unattached youths, Palminus is attracted to them by the liquor (including beer, gin, rum and methylated spirits) often on sale.

The time spent in coffee production, 5.9 hours per week, is a particularly high figure when it is considered that this work was confined to little more than one-third of the total survey period. When, during the latter part of the dry season, Palminus had completed harvesting his own coffee he agreed to pick in the garden of a member of Soho clan. Although he did no paid work while resident in the village, over half of the 9.5 per cent of survey days on which he was absent was spent at Sangara constructing a house for a settler, with a view to receiving a cash payment for it at the end.

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Gorukari. Gorukari is aged 32 years and a married woman with five children, all under the age of 12 years. The two eldest attend Sasembata school, one, a six year old, refuses to go, and the others are below school age, one being still at the breast. Although she received a few months' schooling at Sasembata, her experience of Western culture is slight and in this respect she is typical of the women. Her husband is not unlike Palminus in that he is industrious, interested in cash cropping but not a particularly influential person.

On account of the size of her family and age of her children, Gorukari has a heavy burden of basic subsistence gardening and household tasks and while her eldest daughter, aged 11 years, could be of considerable assistance, regular attendance at school prevents this. In addition, Gorukari's domestic obligations often extend to the care of her husband's father and mother plus two children who reside next door. The father is over 55 years and the mother only a little younger and both are frequently sick.[1]

With a mean activity week of 49.0 hours, 62 per cent of her time is spent on subsistence gardening and household tasks, taro gardening predominating in the former and cooking in the latter. This figure contrasts with the sample mean of 46 per cent of total

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1 He was sick, or absent through sickness, on 30 per cent of potential survey days and she on 28 per cent.